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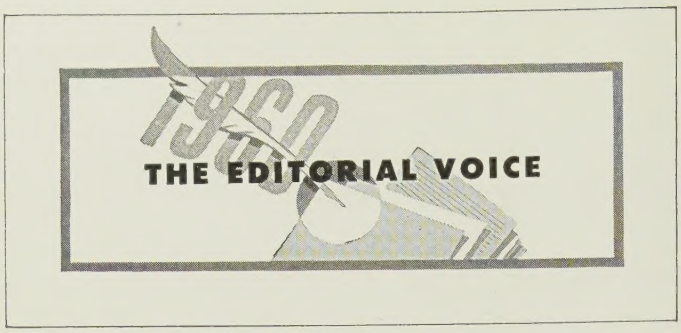

BOASTING OR BELITTLING

We all know how painful it is to be forced to listen to a confirmed boaster sound off on his favorite topic—himself. To be the captive of such a man even for a short time tries our patience to the utmost and puts a heavy strain upon our Christian charity.

Boasting is particularly offensive when it is heard among the children of God, the one place above all others where it should never be found. Yet it is quite common among Christians, though usually disguised somewhat by the use of the stock expression, "I say this to the glory of God."

Some boasters appear to feel a bit self-conscious, and apologize meekly for their outbursts of self-praise. Others have accepted themselves as being all their doting relatives and friends claim they are, and habitually speak of themselves in reverent terms, as if their superiority was a matter of common knowledge too well established to require proof. Such a one was the concert singer who replied to a glowing compliment after a performance, "Well, what did you expect?"

God is very patient with His children and often tolerates in them carnal traits so gross as to shock their fellow Christians. But that is only for a while. As more light comes to our hearts, and especially as we go on to new and advanced spiritual experiences, God begins to impose disciplines upon us to purge us from the same faults He tolerated before. Then He permits us to say and do things that react unfavorably against us and expose our vanity for what it is. It may then happen in the providential will of God that the very gift we have boasted of may be lost to us or the project we are so proud of will fail. After we have learned our lesson the Lord may restore what He has taken away, for He is more concerned with our souls than with our service. But sometimes our boasting permanently hurts us and excludes us from blessings we might have enjoyed.

Another habit not quite so odious is belittling ourselves. This might seem to be the exact opposite of boasting, but actually it is the same old sin traveling under a nom de plume. It is simply egoism trying to act spiritual. It is impatient Saul hastily offering an unacceptable sacrifice to the Lord.

Self-derogation is bad for the reason that self must be there to dero[illegible]te. Self, whether swaggering or groveling, can never [illegible]nything but hateful to God.

Boasting is an evidence that we are pleased with self, and belittling that we are disappointed in it. Either way we reveal that we have a high opinion of ourselves. The belittler is chagrined that one as obviously superior as he should not have done better, and he punishes himself by making uncomplimentary remarks about himself. That he does not really mean what he says may be proved quite easily. Let someone else say the same things. His eager defense of himself will reveal how he feels and has secretly felt all the time.

The victorious Christian neither exalts nor downgrades himself. His interests have shifted from self to Christ. What he is or is not no longer concerns him. He believes that he has been crucified with Christ and he is not willing either to praise or deprecate such a man.

Yet the knowledge that he has been crucified is only half the victory. "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Christ is now where the man's ego was formerly. The man is now Christ-centered instead of self-centered, and he forgets himself in his delighted preoccupation with Christ.

Candor compels me to acknowledge that it is a lot easier to write about this than it is to live it. Self is one of the toughest plants that grows in the garden of life. It is, in fact, indestructible by any human means. Just when we are sure it is dead it turns up somewhere as robust as ever to trouble our peace and poison the fruit of our lives.

Yet there is deliverance. When our judicial crucifixion becomes actual the victory is near; and when our faith rises to claim the risen life of Christ as our own the triumph is complete. The trouble is that we do not receive the benefits of all this until something radical has happened in our own experience, something which in its psychological effects approaches actual crucifixion. What Christ went through we also must go through. Rejection, surrender, loss, a violent detachment from the world, the pain of social ostracism—all must be felt in our actual experience.

Where we have failed is in the practical application of the teaching concerning the crucified life. Too many have been content to be armchair Christians, satisfied with the theology of the cross. Plainly Christ never intended that we should rest in a mere theory of self-denial. His teaching identified His disciples with Himself so intimately that they would have had to be extremely dull not to have understood that they were expected to experience very much the same pain and loss as He Himself did.

The healthy soul is the victorious soul and victory never comes while self is permitted to remain unjudged and uncrucified. While we boast or belittle we may be perfectly sure that the cross has not yet done its work within us. Faith and obedience will bring the cross into the life and cure both habits.

Creativity is a term used today to describe any planned accomplishment. No longer is it applied exclusively to the work of artists. . . . To the Christian teacher especially the concept has implications of eternal significance.

Creative Teaching

By DR. S. A. WITMER

TEACHING that releases the natural but limitless potential of human personality can be truly great. But the Christian teacher is humbled by the magnitude of an even greater task. He is dealing with much more than natural talents and capacities. He is aiming for more than future citizens educated for worthy vocations in society. He is dealing with beings made in the image of God who have an eternal destiny. If his students have been re-created by the miracle of new birth, he is a workman for God in His second, transcendent creation in which the redeemed church will be exhibited throughout eternity as God's artistic accomplishment to disclose His grace and wisdom.

The Christian teacher is therefore an instrument to fashion and to mold God's own children into Christlike personalities. As the apostle Paul wrote: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

There are certain marks, conditions and rewards of creative teaching.

First, the creative Christian teacher is enthusiastic. He is alive to his subject matter, to the classroom situation, to his students, and he is supremely alive to God. His teaching is vibrant, for he himself is excited about his subject and its larger context. What I refer to, however, is not the enthusiasm of a preacher-exhorter who sometimes is found in a classroom and who has carried his evangelistic techniques into it. I mean enthusiasm about teaching in the best sense of the word.

Enthusiasm rests on something more basic than mere emotion. It is generated by several factors, the first of which is *teaching reality, life itself.* Alfred North Whitehead in *Unseen Harvests* says, "We must beware of what I call 'inert ideas'—that is to say, ideas that are merely received into the mind without being utilized or tested or thrown into fresh combinations.

"In the history of education the most striking phenomenon is that schools of learning, which at one epoch are alive with a ferment of genius, in a succeeding generation exhibit merely pedantry and routine. The reason is that they are overladen with inert ideas. Education with inert ideas is not only useless, it is above all things harmful."

If the teaching of inert ideas is stultifying in secular subjects, it can be deadening in the theological field. And yet I have been in classrooms where the truths of the living God were taught with the casualness and detachment of the most abstract science.

We who believe in spiritual reality as well as creedal orthodoxy ought to be jealously on guard against the deadening teaching of verbalism of Christian doctrine in our classrooms. It is a form of godliness without its power. It is the letter that kills, for it lacks Spirit-generating life. It is nothing less than fundamental rationalism. It is the first step toward apostasy. It ought to be shunned in our schools like the plague. The routine, lifeless teachers in our classrooms either ought to have a burning-bush experience to bring them to life or seek an activity where they will do less damage than in a classroom of Christian youth who are susceptible to the creative influences of the Spirit of God.

In the next place a creative teacher must be a person of *integrity,* of *moral idealism.* Only such a teacher will command the respect of students. The pupil ought to be able to say deep within himself: "That's the kind of person I want to be."

One of the students of Dean Gauss of Princeton—perhaps the best-known dean in America—attempted later in life to analyze the power of his creative influence but could only say: "How he did it I shall never know, but of course his own integrity was a constant example to follow. As one of my classmates put it: 'He made you want to do the right thing, and the right thing was what Dean Gauss would want you to do.'"

The creative teacher must be *selfless.* The classroom is no place for the show-off who sees there an opportunity to display his wit or his scholarship or his sarcasm. In no sphere of Christian service is the dictum of Christ more relevant:

Dr. Witmer's inspiring treatise on creative teaching is here presented in greatly condensed form. He has in view the entire field of teaching. These excerpts, however, are particularly pertinent to Bible colleges, the area in which The Christian and Missionary Alliance specializes. The author is executive director of the Accrediting Association of Bible Colleges.

"Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

From the negative aspect of selflessness we should move on to the positive aspect of love—the central, dominating quality of the creative teacher. All the personal qualities that a teacher needs are facets of Christian love: patience, firmness, sympathetic understanding, holy enthusiasm, eagerness to commend, helpfulness, kindness. First Corinthians 13 might well be paraphrased thus for the Christian teacher:

"Though I speak with the logic of men and the eloquence of angels, and have not love, I am become as sounding brass or a tinkling symbol. And though I have the gift of teaching and understand all methodology, and though I have all confidence to overcome all obstacles, and have not love, I am nothing. And though I zealously pursue more graduate studies on a pittance, and though I burn the midnight oil grading papers, and have not love, it profiteth me nothing.

"Love is very patient, very kind. Love knows no jealousy, love makes no parade, gives itself no airs, is never rude, never selfish, never irritated, never resentful. Love is never glad when students go wrong. Love is gladdened by goodness, always slow to expose, always eager to believe the best, always hopeful, always patient."

Love is the mark of a healthy, wholesome personality. Unless a teacher really likes students, unless he is genuinely interested in their welfare, he should not be in the teaching profession.

The live, inspired teacher never stops growing. Continued growth—intellectual, spiritual, cultural—is a necessity. I asked a number of students in a certain Bible college who their favorite teachers were. They nearly always mentioned two veteran teachers. A dean from a nearby liberal arts college told me, "Sometimes when students can't make the grade in our college, they are admitted to the Bible college. I don't know what it is; perhaps it's because it's a small school or it may be because of Dr. ———— and Mrs. ———— [naming the same two teachers preferred by students], but something happens to them. They do better work. Then when some choose to come back here they can make acceptable grades." What a demonstration of creative teaching—sparking the less gifted student!

It is difficult to say how one is to become creative in teaching, but the following conditions follow from Christian premises:

1. Teaching is a calling. When the Spirit calls to this ministry, which stands in function and nobility next to parenthood, the teacher can face the difficulties and disappointments with a sense of victorious mission. He is a partner with God in the "second creation."

2. With a call come the necessary gifts for teaching. It is often said that teachers are not made, they are born. Some gifts or capacities are a part of the teacher's natural endowment, to be developed and made useful by education and experience. Others are bestowed by the Spirit. With these gifts, natural and bestowed, the student prepares himself for his work by a mastery of knowledge and teaching techniques. In so doing he seeks to be his God-given self—not another.

3. The related qualification for the Christian teacher is the enduement or infilling with the Holy Spirit. We need only refer to Pentecost to see what the Holy Spirit did to some very ordinary, human persons in transforming them from fumbling mediocrity to extraordinary teachers. A close reading of Peter's epistles will disclose that he became an eminent teacher who made use of the best learning principles known to secure a moral response.

With the enduement of the Spirit the disciples became alive to spiritual reality. Christ was more real to them after Pentecost than before. They certainly were not purveyors of "inert ideas," or we would never have heard of them. When they taught, they spoke of spiritual reality. Certainly in Biblical truth the Holy Spirit's presence is indispensable to make a teacher's own personality radiate the reality of his faith.

4. Another condition of creative teaching is the faith of expectancy. But no Christian teacher should ever rest his expectations and anticipations of a given student on heredity, past environment or his record. He may have some delightful surprises. A mediocre student may yet catch fire. The Lord saw that vacillating, impulsive Simon would become Cephas, a rock of exemplary stability. Creative teachers have not only eyes to see and ears to hear, but faith to believe.

There are many rewards to creative teaching. Chief among them is the reward of grateful appreciation of former students. Alfred L. Crabb, editor of *Peabody Journal of Education*, heard a lamenter stress the economic advantage of bricklayers over teachers. Of course the bricklayer gets more than the teacher. He is a highly skilled specialist, but the pay is all he gets. Mr. Crabb asked a bricklayer if the people whose homes he helped to build ever wrote him a letter of appreciation. He stared at Mr. Crabb and said, "If they pay me that's all I expect." Verily, the bricklayer hath his reward; but so doth the teacher!

But beyond human appreciation is the divine reward for faithfulness in this high calling. It is incomparable to any temporal compensation. Shall we paraphrase the parable? "Well done, thou good and faithful teacher. You invested your talents in selfless devotion in an obscure classroom. I will make you a ruler over many. Enter thou into the joy of the Lord." ◆ ◆ ◆

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The Threefold Cord of Prayer

Nothing a Christian says or does bears the imprint of eternity any more than his prayers

By REV. JOHN NEVIUS

SOLOMON said, "A threefold cord is not quickly broken." When tripled, a stout string becomes too strong for a man to break. This illustrates a spiritual fact. The man who triples his prayer life, praying three times a day, will not as easily be snared by some sin or misled by the devil as the man who prays only once or even twice daily. This spiritual exercise also deals a deathblow to the self-life.

The practice of prayer was threefold in David's life. "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice" (Psa. 55:17). Evening, morning and noon were the principal parts of David's day. Yet they were the times when he prayed. He spoke of God hearing his voice. This need not imply that he prayed loud or long but it does indicate that he had confidence God was near.

Clergymen and laymen alike excuse their prayerlessness because they are very busy. Are we busier than a king? Does the weight of our responsibility equal that of a king? Amidst all his activity David broke away three times a day to pray. He knew to whom to turn for guidance, to whom to confess his guilt and upon whom to unload his worries and burdens. "Casting all your care upon him; for he careth for you" (1 Pet. 5:7). This David did centuries before Peter's letter became part of Holy Writ.

The camels of Eastern countries bow three times a day: in the morning to receive their load, at noon when they pause to be refreshed, and at evening that they may be relieved of their heavy burdens. Morning should find the believer worshiping before the Lord and praying for grace and guidance for the day. Noon should yield at least a few minutes for waiting at the Master's feet to renew spiritual strength. Evening is the time for rest, for leaving the activities and anxieties of a busy day with the Lord.

Before Daniel was cast into the den of lions but after he had received notice of the king's decree, "he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (Dan. 6:10). If the verse ended with the word "God" we could assume that because his life was jeopardized Daniel may have altered his prayer habit. But the last four words of the passage establish for us Daniel's prayer pattern.

Furthermore, previous to praying Daniel kneeled, and while praying he gave thanks. Humility and thankfulness are the foundation stones of all Biblical prayers. Proud men do not pray and unthankful men do not praise. Pride and unthankfulness do not belong in the believer's heart.

Three biographies significantly molded George Müller's life. One of these, the life of George Whitefield, impressed Mr. Müller with the unusual prayerfulness of that great preacher and his utter humility. Whitefield read his Bible on his knees. Mr. Müller copied that custom and is reported to have read the Bible through two hundred times. The answers to prayer and the remarkable accomplishments resulting from Müller's life still inspire the Christian world today.

The amazing tensile strength of the prayer cord is due to the following: First, prayer is *internal.* The heart of the one praying gives birth to his own prayer. Circumstances and needs vary the petition, but the place where prayer begins is in the enlightened soul. Jesus said, "Men ought always to pray, and not to faint" (Luke 18:1). Christ credits man with the ability to pray and reminds him of the necessity to keep on praying. The Holy Spirit prays through the believer, but only as he wills to pray.

Second, prayer is *external.* It reaches out to touch the One to whom it is offered. It ascends upward as incense kindled on the altar of our hearts. As "prayers rise from hearts so dear" they extend toward God. But millions pray! Countless multitudes of earth who are not Christian pray. How do their prayers differ from the prayers of Christians? They have no living Conqueror. The truth of Christ's triumphant resurrection over death, His victorious elevation over all principalities, powers, might and dominion, is unknown to the unsaved man. Therefore, his prayers are not presented to the One who has all power in heaven and earth. He has n[illegible] eternal, living Promiser. The C[illegible]istian has the

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Mr. Nevius is the pastor of The C. & M. A. in Muncie, Ind., and has written several articles for the WITNESS.

Giving a people the Bible in their own idiom
is a lifetime task.
But what could be more glorious?
God speaks through His Word
in every language.

The Joy of Translating God's Word

By MRS. G. C. KLEIN

WHAT joy missionary translators experience in giving God's Word to a people in their own language!

Gabon in Equatorial Africa affords abundant opportunity for this work. There are thirty-one tribes or parts of tribes here and each one speaks a language of its own. Do not the members of each tribe have a right to hear and to read God's Word in their mother tongue? At present only the five largest tribes of South Gabon have translations of the Bible. This situation can be corrected only by diligence and perseverance on the part of translators.

A translator entering a typical Gabonese hut had to wait a few moments until his eyes became accustomed to the semidarkness. Later, busy at work with his native informant, he suggested this as an illustration of spiritual darkness. "Your houses," he said, "are dark." "Oh no," rejoined his helper, "our houses are light. We see very well." Lovers of darkness, the Gabonese are accustomed to the semidarkness of their windowless huts! Windowless souls they have too, their minds darkened by the false explanations handed down by their elders.

But God's Word transforms children of darkness into children of light. "The entrance of thy words giveth light." "Thy word is a lamp unto my feet, and a light unto my path." What greater joy can there be for the translator than to see his informant transformed by the power of the Word!

This happened to a young man named Pangou. Day after day he discussed God's Word with the missionary in the work of translation. A few years earlier he had been offended by the teacher of a little Catholic village school and later enrolled in the native language school conducted at one of our evangelistic centers. Unassuming by nature, he had asked to be put in the beginners' class. The missionary supervisor soon had advanced him to the highest class. The passing of a few years transformed this schoolboy into a short, stocky adult. Following the native custom, he had married when still in his teens. When he was the father of a two-year-old child, he and his wife were living at the mission and he was learning the carpentering trade.

At first when he began his service as informant Pangou rejected almost every translation the missionary suggested. When he was asked, "Can we know God?" he responded, "How can we know God?" He had in mind that God is invisible and His voice inaudible to the human ear.

Pangou was a professing Christian, but it was as he helped daily to put God's Word into his own language that the light shone into his heart. He was given sight. Earnestly he prayed the penitent's prayer in the church service after experiencing conviction and determining to confess publicly that he was a sinner. He found God's forgiveness because he sought Him with all his heart. "God, who commanded the light to shine out of darkness," is the One who has shone in Pangou's heart "to give the light of the knowledge of the glory of God in the face of Jesus Christ." Now a child of light, he knows God, and the missionary rejoices.

Confronted with unwritten languages and almost total illiteracy, missionaries in Gabon have applied themselves to the difficult task of reducing the languages to writing. Identifying the vowels is especially difficult. Tone and vowel length complicate the task. The tedious work of compiling dictionaries was begun and is continuing as each new word is noted and its area of meaning carefully investigated.

Balancing the translator's joy is the grave responsibility he assumes. He keeps in mind two aims: to be faithful to the original and to produce an understandable translation. The carrying out of these principles is not easy. Word for word translations have been found to be inadequate. An understandable translation can be achieved only through using the idiom of the language.

Missionary translators had to choose between translating before their knowledge of the language was perfected or letting the Gabonese wait for God's Word. They have chosen the former alternative. This procedure is fraught with difficulties because the Gabonese are prejudiced against later changes. As knowledge of the languages is increasing better translations are being produced. The translators always keep in mind that the Word of God should and can mean to the Gabonese what it means to us. Giving a people God's Word in their idiom is a lifetime task. But what could be a more glorious task? God speaks through His Word in every language.

The translated Word changes the thinking of those who hear or read it. To the heathen mercy is weakness; manhood is expressed by cruelty and force. Through Old Testament stories the Gabonese Christians now are studying in Sunday school, they learn that the doctrine

of the grace of God is not an excuse for their continuing in sin. The lesson is plain that God is just and that He punishes disobedience. The translated epistles are providing them with the spiritual food they need to mature them.

What better reward for putting God's Word into the hearts of the illiterate than to have it well up in songs of praise? Many of our joyful tunes have been introduced to give the Gabonese Christians a hymnody. Making the accent of the words coincide with the musical beats and at the same time produce hymns in the idiom of the language is an exacting work which requires the anointing of God. Jealous of the appeal the Protestant hymns have, the Catholics in one district have also produced a hymnbook.

Translation problems are sometimes amusing. One national worker brought the report from his district that his hearers objected to his assertion that he was reading to them from God's Word. They pointed out that the Book was the work of the missionary translator and native informant.

Again, "Why can't you translate it right the first time?" is the response the translators get to making corrections. The reaction of the native workers of one district to the correction of hymns made the translator feel that these had failed to convey an attitude of worship. "Why be concerned about the words?" they asked. "We sing because we like the tunes." May hymn writers succeed in making the hymns of the Gabon Christians mean to them what our hymnody means to us.

There are many things to hinder the producing of an adequate translation. The missionary translator, no matter how gifted, remains a foreigner. Beyond a certain point he is dependent upon the native informant. Often the national fails to correct the translator's mistakes or he may not understand the meaning the translator is seeking to express. Also, it is easier to agree than to disagree. If the informant objects he must endure more questioning. Answering questions requires mental effort, and some informants are ashamed to admit that they do not understand. Even Christians have expressed the fear that the missionaries may get to know the language too well. Tribal pride rebels against opening the doors of the language to the white man.

Only after one translator had carefully explained to his informant the need to be guided aright in order to pass on the truths of God's Word did the latter respond, "We won't refuse to straighten out the words any more."

Many informants do not understand the nature of idioms. Their superficial knowledge of French leads them into a literal translation.

Another hindrance comes from old customs and training. Although anti-white feeling is growing, the old idea that the white man is superior results in the natives' picking up the white man's errors. How easy it is to incorporate Anglicisms into the translation. For instance, we say "God shows mercy"; "God sees mercy" expresses the native idiom.

Changing all indirect discourse, which is so characteristic of English, to the direct discourse of the native languages with the necessary changes in the subject pronouns and verb tenses can become complicated. Often thoughts expressed by nouns in English must be expressed by verbs in the Gabon languages.

In spite of the process and problems involved, your missionary translators are rejoicing to be giving God's Word to those who would otherwise remain in darkness. Pray that wisdom will be given to these workers as they continue this arduous task. Also pray that God may be glorified in the lives of the 1,500 Gabonese Christians. ◆ ◆ ◆

Quotes from Our Contemporaries

PHILIP E. HOWARD, in *The Sunday School Times,* makes an observation regarding heart attitudes:

"God is less interested in what we do or fail to do than He is in the true attitude of our heart toward Himself and His will. He assesses our actions not so much in terms of their success and outward significance as by what they represent in our relationship to Him."

DALLAS M. TARKENTON, in *The Pentecostal Holiness Advocate,* declares:

"Evangelism is compassionate concern about the souls of men. It is a burning and yearning desire to win others to Christ. We are found to find another; we are told to tell another; we are won to win another; we are saved to save another; we are redeemed to rescue another."

Says JARED F. GERIG in *The Missionary Worker:*

"Witnessing for Christ in all the world stands out clearly as the great task of the church for this age."

JAMES F. GREGORY, in *The Free Methodist,* exhorts ministers to preach God's message:

"No preacher is fully accomplishing the work of his office unless he is an expositor of the Word. Topical preaching is good in its place, but the man who overuses it becomes a mere propounder of his own opinions. . . . Only as the preacher takes his messages from the Bible does he fully and adequately perform his sacred task."

Family worship in Gabon—made possible with God's Word

G. C. KLEIN

THE THREEFOLD CORD OF PRAYER

(Continued from page 5)

name of Jesus Christ to bring before God. "Whatsoever ye shall ask in my name, that will I do" (John 14:13). The New Testament gives no assurance that any prayer will be answered if the name of Jesus Christ is absent.

Again, the unconverted peoples of earth who pray have no God-given spiritual power to assist them when praying. "Likewise the Spirit also helpeth . . . for we know not what we should pray for as we ought" (Rom. 8:26). The Holy Spirit aids the believer in prayer, lifting his petition to the throne of grace. For we "have access by one Spirit unto the Father" (Eph. 2:18).

Prayer is external in another way: practically. What a man prays in private should be practiced in public. To fail here is to deceive oneself. Praying for the salvation of others but not seeking to win them is like rowing a boat with one oar. Praying for missions but not giving to missions contradicts our profession of believing in missions. Prayer warriors must practice what they pray just as the preacher must practice what he preaches.

Third, prayer is *eternal.* The only reason prayer is eternal is because God, who hears and remembers and answers prayer, is Himself eternal. Whether spoken word or silent thought, a burdened groan or gushing words of praise, when offered to Jesus Christ prayers are received by our eternal High Priest. Nothing a Christian says or does bears the imprint of eternity any more than his prayers. And nothing in the Christian life brings any more joy than receiving answers to prayer.

We are builders for eternity and the most lasting material is prayer. Are we using it? ◆ ◆ ◆

Unless there comes a deepening of the spiritual life the church is in for trouble and sorrow

Dwell Deep

By REV. R. A. KERBY

OUR age presents the peculiar paradox of striving for depth while living on the surface of things. We are haunted by the feeling that perhaps after all there is more to life than meets the eye. We hear, therefore, such expressions as "news in depth," "education in depth" and "depth psychology."

But in spite of such desires for depth, superficial living continues to be the curse of our day. There is a very definite reason for such a contradictory state of affairs which is quite obvious to any spiritually-minded person.

The apostle John declared of Jesus, "In him was life; and the life was the light of men." We cannot, therefore, know the real depths of any person or event unless and until we understand the relationship sustained by this person or event to Christ. If the relationship be one of obedience or harmony, there exists a depth of blessing and fruitfulness beyond the natural mind to conceive. And, conversely, if the relationship be one of rebellion and discord, the very depths of Satan ferment beneath the surface. Thus, rightly to understand the true depth of current events one has to analyze them in their relationship to Christ.

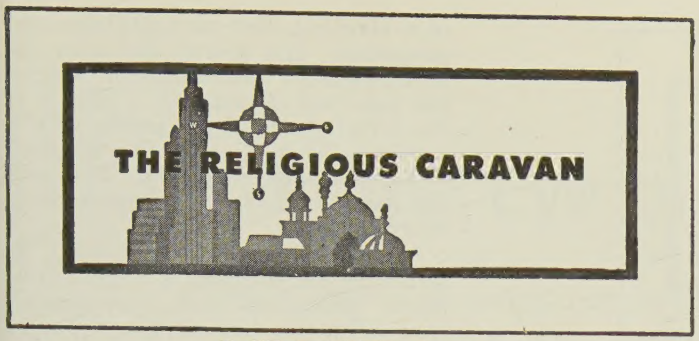
In view of these undeniable facts, how weak is the oft-repeated claim of secular institutions of learning that "education in depth" can be found in their halls and classrooms. When Christ is spurned or ignored the educational situation becomes "stale and unprofitable" indeed. One statement by Paul will heavily underscore this truth: "All things were created by him, and for him: . . . and by him all things consist." When education ignores or slights Him who is the creator, upholder and goal of all things, how pitiful is its claim to depth.

All that has been said about the folly of Christless "education in depth" can be said concerning "psychology in depth." The hard fact is that we cannot understand the depths of our own nature, much less the nature of our neighbor, apart from the Spirit of God. David understood this and cried out, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Jesus did not need any to testify of man, for He knew what was in him. Notwithstanding that carnal men refuse to admit it, no one can understand either himself, his neighbor or his world apart from a true heart-relationship to Christ.

Though used by Jeremiah in another connection, how vital is his exhortation to "dwell deep." It has been aptly pointed out that "America has too much varnish with nothing under it." The superficiality of the present hour is truly appalling. Glitter, glow, pretense and show are esteemed above solid worth. Even the ranks of organized religion are not entirely free from this disease.

The immediate cause for this sad condition is the fact that the Holy Ghost is given only to them that obey Him. Living in rebellion and pride, man can never possess that Spirit who "searcheth all things, yea, the deep things of God."

Unless there comes a deepening of the spiritual life, the church is in for trouble and sorrow. The world is rushing on in its sinful folly, and only those who truly love God from the depths of their hearts will be enabled to detect and escape its snares. At "such a time as this" we should pay the most earnest heed to the Master who so solemnly told His disciples, "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." ◆ ◆ ◆



DAVID R. ENLOW, Reporter

AT HOME

Lutherans exceed eight million: With a gain of 223,805, or 2.8 per cent, over the previous year, Lutheran churches in North America had a total membership of 8,313,848 in 1959. Figures released by the National Lutheran Council showed that 8,054,417 Lutherans in the United States are included in the total, surpassing for the first time the eight-million mark. Some 259,431 in Canada are affiliated with parent groups in the United States.

●

Gideons place 2,773,462 Scriptures in year: Since July, 1959, Gideons International placed 2,773,462 Bibles and New Testaments in the United States, Canada and fifty-two other nations. Reports at the group's 61st annual meeting in Los Angeles show that many of the Scriptures replaced those worn out or taken from hotels, motels, hospitals and other establishments. "We can't condone stealing," said Gideon President Howard S. Armerding, "but we're secretly rather pleased when someone takes one home because he's sincerely interested in reading more."

●

Convention on missionary medicine: The second International Convention on Missionary Medicine will be held December 26-29, 1961, at Wheaton College, Wheaton, Ill., according to an announcement by J. Raymond Knighton, executive director of the Christian Medical Society. For information write the Christian Medical Society, 127 S. Wacker Dr., Chicago 6, Ill.

●

Wheaton slates archaeology conference: Wheaton College will be host to the fifth annual archaeology conference on its campus October 24. Sponsored jointly by the College Department of Archaeology and the Near East Archaeology Society, the conference will feature Dr. James L. Kelso, of Pittsburgh Theological Seminary, who has directed several archaeological expeditions in Palestine.

●

Free Church school announces name change: Trinity Seminary and Bible College, educational institution of the Evangelical Free Church of America, will now have two names: Trinity Theological Seminary and Trinity College. This change, recently authorized by the annual conference of the denomination, reflects the two divisions of the school as well as the academic program of each.

MISSIONS

Koreans send missionaries to Pakistan: Three Korean girls have flown to Pakistan to serve as the first foreign missionaries of the Korean Methodist Church since World War II. Actually, the three are believed to be the first to qualify as full-fledged foreign missionaries of the denomination, since the earlier workers sent by Korean Methodists to Manchuria served among Koreans there rather than as missionaries to the Chinese.

●

Report $125,000 building program on India campus: A $125,000 building program is now in progress on the campus of Union Biblical Seminary, Yeotmal, India. Located in central India, the seminary is sponsored and carried on through the coöperation of nineteen evangelical mission groups, including The Christian and Missionary Alliance.

●

New station beams gospel into China: Far East Broadcasting Company's new 100,000-watt radio station KSBU has officially gone on the air, beaming the gospel message from its Okuma, Okinawa, location to the China mainland. "Chinese people, under the heel of Communism, can now receive the gospel on their millions of standard radio sets," said William J. Roberts, executive secretary of the organization.

ABROAD

Evangelical leader denied Soviet Zone entry: Dr. Ernst Wilm, of Bielfeld, president of the Evangelical Church of Westphalia, who had planned to preach at several East German centers, has been refused an entry permit by Soviet Zone authorities. The "tense political situation" in East Germany was cited as the reason for their refusal. Observers in Berlin, however, said they believed the authorities' action was a retaliation against Dr. Wilm for his open criticism of the farm collectivization program carried out in the Soviet Zone.

●

Church services in Communist China: A report from one of the China Inland Mission's former stations in Central China indicates that some of the country churches of that area continue to hold regular services, but the pastor is unable to take any part in the work or worship. A recent report by a refugee tells of one pastor who had been called up for questioning again and again to force him to admit secret dealings with Americans. Refusing to yield, his final inquisition lasted for seven days straight, until he dropped in death.

PEOPLE

Hoover named Bible Week chairman: Honorary National Chairman for the 20th annual National Bible Week, October 17-23, will be ex-President Herbert Hoover. The observance, sponsored by the Laymen's National Committee, Inc., has for its theme: "The Bible—Strength of Our Nation."

THE GROWING SUNDAY SCHOOL

MAVIS L. WEIDMAN, Editor

Not a Closed Corporation*

By DR. W. WARREN FILKIN, JR.

No church would admit to being a closed corporation. But I wonder if in reality we are not in danger of being just that. This article tells of an "Aunt Jane who died of mortification when no one came to her grand ball. She died without knowing that she had failed to mail the invitations." Dr. Filkin outlines the essential qualities in a Sunday school that reaches the lost.

A good Sunday school will be a growing Sunday school. In recent years there has been a lot of loose talk on the general vein that we are interested in quality and not quantity. Actually, we can have both. As long as there are lost people in your community and mine, we dare not rest on our past efforts, or even dare to be satisfied just to "hold our own." You can have a big Sunday school anywhere there are people at any time you want one.

A good Sunday school will be distinctly a Bible school. I believe in Bibles brought, Bibles taught, Bibles studied and Bibles used. There is no book like the Bible. It has been loved as no other book, hated as no other book, studied as no other book and, thank God, victorious as no other book.

A good Sunday school will be a well-staffed school. A well-staffed school requires the training of present and future workers. Some use the term "teacher training program," but this is not broad enough. The officers need to have a philosophy and vision of Sunday school work just as much as the teachers.

A good Sunday school must be a soulwinning school. Sunday school must be an evangelistic school. A. C. Dixon, who for years was pastor of what is now the Moody Memorial Church, said that a harvest of souls was no more of a miracle than a harvest of wheat. In the work of the Sunday school we recognize the principles of seedtime and harvest and we seek to become coöperative laborers together with God.

A good Sunday school will be a properly equipped school. Early impressions are very lasting. I believe that one of the reasons youngsters drop out of the Sunday school in their early teens is that they have learned that the oldsters do not really take the teaching ministry seriously at all. If they did they would provide buildings equal to those provided for the teaching of reading, writing, arithmetic and all of the rest. So by a grand, year-after-year object lesson, adults demonstrate what they would not dare to voice —that they do not believe that teaching the Word of God according to proper educational procedures is as important as the teaching of reading, writing, arithmetic and the like.

A good Sunday school will be a properly promoted school. My great text on method is, "The children of this world are in their generation wiser than the children of light" (Luke 16:8). Dr. Gaines S. Dobbins in *Building Better Churches* has written one of the finest bits on publicity and promotion that I have seen anywhere, as it relates itself to the cause of Christ:

> Other institutions may utilize publicity and promotion as adjuncts to their main business, but *the business* of a church is that of publicizing and promoting. The church that goes out of the publicity and promotion business has gone out of business! Publicity is the art of reaching the public with a message. That is what the prophets of the Old Testament did. That was the mission of John the Baptist, forerunner of Jesus.
>
> "A noun," someone has said, "is known by the company it keeps." The words "promotion" and "propaganda" have fallen into bad company. Yet in themselves they are noble words. "Promotion" is the act of causing to go forward. "Propaganda" is organized method and system of propagating or disseminating principles and doctrines.

The whole idea involved in the "mousetrap philosophy" is so pertinent that I quote a paragraph from a book by George E. Sweazey, *Effective Evangelism:*

> "The witness of our church's life and ministry is our evangelism—we don't have to go out after people." This is the church form of the old fallacy that if a man builds a better mousetrap the world will beat a path to his door. It was never true of mousetraps and it is not true of churches. A church's good influence in a community will produce well-disposed outsiders who will remain outsiders until someone says, "This is for you." Oscar Wilde wrote of his Aunt Jane, who died of mortification when no one came to her grand ball. She died without knowing that she had failed to mail the invitations. That is the story of many a fine church which has everything save a way of making some connection with those outside, who always assume that what the church has is for someone else.

A good Sunday school will be a magnetic school, growing better all the time. The teaching and the spirit are of such character and quality that people who come once will find it hard to stay away. Other things being equal, the best days of your school will lie not in the past but in the future. So many are like the gazooloo bird. That's the bird that flies backward to keep the sand out of his eyes. He doesn't care where he is going; he just wants to see where he has been.

The apostle Paul refers to the danger of having one's future behind him when he said: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13, 14).

*Supplied by National Sunday School Association in observance of National Sunday School Week, September 25–October 2.

In the Eye of the Hurricane

Violence erupted all around, but at Kinkonzi Congolese workers and missionaries quietly conducted conference business . . .

By REV. ROBERT L. NIKLAUS

In our issue of August 10 Mrs. W. K. Braun described the beginning of independence in the new Republic of Congo, particularly as it was observed in the area where our Mission works (Lower Congo).

In this article Mr. Niklaus tells what happened during the critical days of July when terror swept through the country and our missionaries were assembled in conference. . . .

Mrs. Braun tells how the stump of an acacia tree became a monument to the protecting power of God (page 12).

MISSIONARIES met in an evening session of conference heard the sputtering, coughing roar of a native truck approaching through the dark valley below. As it sped past the station frenzied passengers jamming the truck shouted ribald jeers and insults. A missionary in the conference room quietly rose and closed the door, shutting out the noise. The meeting continued uninterrupted.

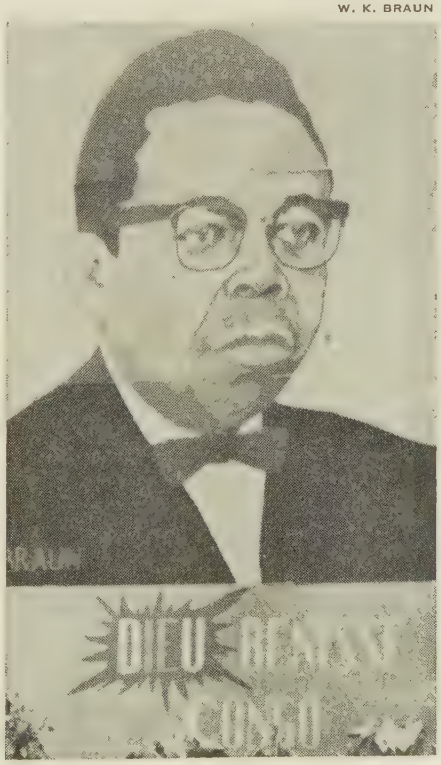
This little incident, unnoticed even by some of the assembled missionaries, pretty well sums up the main extent of the disturbance experienced at Kinkonzi, Congo, where Alliance missionaries and national workers met July 5 to 19. Hatred, inflamed passions and rapine erupted all around. But at Kinkonzi the conference, safe and unmolested, went on laying plans for the coming year.

It could have been different. Several months ago consideration was given to holding conference later in the month. Had the date been changed by even one day it is probable some missionaries would have been isolated and endangered when fighting flared up between Belgians and mutineering Congolese troops.

In the providence of God the change of dates never materialized. After an exceptionally tame independence day—quieter than any Sunday, forty-two missionaries converged on Kinkonzi Tuesday evening, July 5. Three days later news of unleashed fury and violence poured from the radio in stunning volume.

"What shall we do?" The question dominated the discussion. It was then the group realized that a better time for conference could not have been chosen. All missionaries and their children were together, the food supply would last until evacuation if such was necessary and, above all, one hundred and fifty of the missionaries' best friends in Congo were camped right on the station: the national church workers.

W. K. BRAUN



As a means of expressing love to the Congolese, Rev. Willys K. Braun painted a fifteen-foot oil portrait of the new president of the republic, Joseph Kasavubu, former Tshela boy, and erected it in Tshela for the independence day ceremonies. The inscription on the bottom panel reads "May God bless Congo."

The only thing to do was keep right on with the conference.

Only minor incidents marred the record. One night three cars were broken into and the gas stolen. Then several days later a group of men came on the station. They prowled around looking for food, fuel and trouble. Disappointed on all three counts they stalked off, promising to return after dark.

Word of this intrusion was immediately sent to the local political leader. He is a Christian and had previously visited the conference and encouraged the missionaries to contact him if any trouble appeared. That evening two armed policemen came in a jeep. The only disturbance that night was the annoying whine of the jeep as it cruised about the station.

The political turbulence had a singular effect on the conference. The delegates knew that much of the new government's difficulty was due to a lack of training and experience. The conviction crystallized that what was happening to the country must not happen to the church. There was yet much the church needed to know—and the missionary might not be around much longer to show her.

This possibility was honestly faced. Joint standing committees were organized to cover every activity in which the national church might need experience if she were entirely on her own. Departments such as literature, medical work, bookstores and the Bible institute passed under joint supervision. Only activities of strictly Mission interest, e.g., finances and the missionary children's home, were untouched.

The most significant shift came in the field of education. A study committee had previously been formed to examine the primary school program. Its report recommended the formation of a central organization, the membership predominantly national, to direct the work and missionary school supervisors. Now spurred by the civil upheaval, the national delegates felt this was not enough. The entire direction, they said, should be in their hands, even to the supervision of station and bush schools.

The missionaries eagerly agreed to this change. They had been convinced for years that the education of the children was the responsibility of the Africans, not foreigners. This is an answer to prayer of far-reaching significance.

A remarkable awareness of God pervaded the conference. This was due partly to the closeness of danger, and partly to the ministry of the conference guest speaker. God always seems to draw nearer in times of real need, and this He did through the ministry of Rev. E. S. Brinkman, of Erie, Pennsylvania. There had been some question about Mr. Brinkman's coming to Congo so soon after independence. But the first devotional talk made it clear that his coming was God's provision.

Conference was to close on July 15 with an afternoon Communion service. That very morning the radio announced that several American missionaries had been beaten up and their wives attacked. The United States Embassy was advising that all Americans leave the country. The missionaries decided not to tell the national workers of this until after the Communion service. Nothing should be allowed to disrupt that sacred service. It might be the missionaries' last in Congo.

Memory of the awesome, reassuring presence of God in that hour will linger for a long time in the hearts of those assembled. That one service, said Mr. Brinkman, was worth his whole trip to Congo.

After the benediction the nationals were told of the new situation. The spokesman for the missionaries made it clear they were not fleeing. For the moment, their ambassador in Léopoldville was only advising them to leave. But if he insisted that they leave, and sent someone for them, the missionaries would be duty-bound to go.

That final order to evacuate never came. Help from the United Nations was eventually promised and the fighting began to subside. By Tuesday, the 19th, the local government seemed in control in our area. Only the Vungu and Sumbi districts remained closed. Calm fell just at the right time: conference business was finally over.

On Wednesday the missionaries went home. The hurricane was past.

Why were we Alliance missionaries unmolested while others suffered, some severely so? We do not know. The answer lies hidden in the inscrutable counsels of the Almighty. If we know our own hearts before God, we too are willing to suffer if thereby Christ be glorified.

Enough difficulties remain, however, for everyone to have his share. Banks are closed, fuel is low and food is becoming scarce. It will be months before normalcy returns either to the government or to relations between white men and Congolese.

But what are these trivialities, if we may continue serving Christ in Congo? ◆ ◆ ◆

The Stump of the Acacia Tree

A Memorial to God's Protection . . . By MRS. WILLYS K. BRAUN

THE beautiful acacia tree which grew in the clearing in the center of the mission station at Kinkonzi is gone. Only the stump remains.

It is on this open field that the graduation exercises for the Bible school are held, as well as other open-air services. Those who arrived early on such occasions always stood beneath the low, slender branches of the acacia. Latecomers, having no protection from the tropical glare, yearned for a whole grove of such trees. Everyone will miss the lilac flowers and the shade of the graceful tree. But to those who were in Kinkonzi for the missionary conference, July 5-19, the stump will be a memorial of God's miraculous protection during those nightmarish days of death, rape, plunder and torture that prevailed in neighboring areas. . . .

In the quiet atmosphere of the opening day of prayer at our missionary conference it was hard to believe the blaring radio reports that the new Republic of Congo had been plunged into a state of chaos by the rebellion of the soldiers at Thysville, less than 250 miles from Kinkonzi.

Ensuing reports told graphically of the spread of riots, like a great tidal wave of hatred, engulfing all areas of the country. Thousands fled as rioting involved their sections. Cities drained of their inhabitants became ghost towns in a day. Hospitals, Catholic mission stations and neighbor missions evacuated all personnel. Filling the villages were roving bands of hungry men who brought startling reports of brutality they had witnessed. There was no means of communication with the outside world except the radio, which repeatedly advised that all Americans were to be evacuated. Since there was probably no larger group of Americans assembled at any one post in all the Congo (forty-two adults and twenty-five children), there seemed no logical reason to assume that Kinkonzi would be excepted from the storm of terror. When the banks closed and occupation by Russian troops seemed an imminent probability, the clearing of a helicopter landing site seemed a wise precaution. On a day ominously filled with dire reports the acacia tree was felled, and the little field was clear.

Helicopters and planes, before a rarity, passed overhead, but no alarm signal beckoned them to land. Instead, conference was an island of blessed quiet. Excited rabble-rousers in the surrounding villages were stilled by loyal friends and the visiting corps of African church leaders who had assembled for the conference from all corners of the field. Great problems were met in unity with them and the God we together serve. In the midst of fearful days the Word, ministered by Rev. E. S. Brinkman, was made to bear powerfully and sweetly upon hungry hearts. All were aware, many with awe, of the providential fact that had the opening of conference been delayed but one day, travel would have been impossible; isolated missionaries, left to face hostile mobs on their stations, would have experienced the same peril whose news rocked this country and the world.

Graduation day crowds will lack the protecting shade of the lilac-flowered acacia, but its stump will bear testimony for years to come of the marvelous care of God for His people in the midst of terror. ◆ ◆ ◆

It is no great matter to associate with the good and gentle; for this is naturally pleasing to all, and everyone willingly enjoyeth peace and loveth those best that agree with him. But to be able to live peaceably with hard and perverse persons, or with the disorderly, or with such as go contrary to us, is a great grace, and a most commendable and manly thing.—THOMAS À KEMPIS.

Mrs. Wong, wife of the pastor, Mrs. Bollback, and two of the faithful workers.

A. G. BOLLBACK

A. G. BOLLBACK

The refugee women at Rennie's Mill Camp at dedication of new building to God

The Triumph of Rennie's Mill Camp

By REV. ANTHONY G. BOLLBACK

The story of Rennie's Mill Camp is one of great pathos and tragedy. It is etched in the faces of its ten thousand pathetic refugees who have suffered every indignity imaginable. It weaves itself into every conversation.

The hearts of these people are deeply rooted in distant villages on the mainland where dear ones may still be living. Ten years ago waves of refugees flooded Hong Kong—broken, dejected and despairing. Deposited on the hillside near the site of Rennie's abandoned mill, their flimsy tar paper shacks mushroomed overnight. Yet the sullen rivers of sorrow and heartache had only begun to flow for many of these people. Without home or money, and with only meager possessions, life became a bitter, daily struggle for survival.

Hunger, disease and fire brought many of the refugees to the end of themselves. In the midst of all this suffering and tragedy our missionaries began ministering the Word, and glorious triumphs of grace made the heavens echo with hallelujahs. When hundreds of people from Rennie's Mill Camp were baptized, Hong Kong residents referred to the occasion as the miracle of Junk Bay. It marks one of the great chapters in the ministry God has entrusted to the Alliance here.

Hundreds of these Christians moved on to Formosa and laid foundation for an Alliance church on that island, but many others were left stranded on the shores of this forlorn cove. Their suffering and poverty, however, gave birth to a project which has brought physical and spiritual blessings to many. A handcraft industry was developed whereby refugee Christians could earn a small income by their needlework. They make articles to be sold in a welfare store in Kowloon and through outlets in the United States and Canada. Beginning with but a handful of believers, this work now includes forty-three women of the Rennie's Mill Church. The sale of their products has enabled many of them to save a small amount of money with which they have replaced the old tar paper shacks with more substantial cottages. Recently a group of Christians gathered for a praise service at one of these new homes. We could appreciate the spirit of joy and thanksgiving because we knew that this family had been living in a little hut that had once been used as an outhouse.

In March a new milestone was reached when a handcraft building was dedicated. A large group of women gathered for this service along with the pastor, the elders and ourselves. This building now pro-

vides the women their own working place. In addition it is a suitable place for times of spiritual refreshing around the Word. Here they learn to know the Lord and the Word and receive instruction in Christian living. Here they have learned the joy of tithing and by this grace they are helping their church in its effort to achieve self-support. It was the women who gave a major portion of the funds needed to purchase new benches for the church. It was also the women who came to the rescue of a sister in Christ during a period of illness and spiritual need. There have been numerous other opportunities to minister to physical needs through relief funds and food. Such ministry has opened many hearts to the good news of salvation.

This ministry needs your earnest prayer support in order that it might accomplish its intended purpose and draw men and women to Christ. We welcome inquiries from church bookstores, women's groups and individuals interested in assisting these needy Christians. ◆ ◆ ◆

At the dedication of new bookstore in Hong Kong: Left—Rev. J. R. Spence and Mrs. Ho Wang Chin I; center—Rev. Andrew Liang, co-editor of "Youth Companion" magazine and pastor at Cheung Chau, with Rev. R. Patterson; right—Mrs. Chioh (flowered gown), manager of new center, with Rev. M. G. Griebenow, director of the Alliance Press, and Miss Ruth Chang, a member of the staff of the Alliance Seminary, who interpreted for English speakers.—M. G. Griebenow.

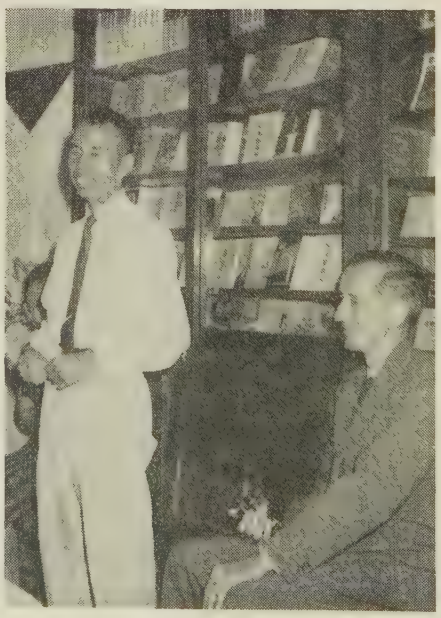
Mr. and Mrs. Robert D. Carlson and family, Hong Kong (see page 16)

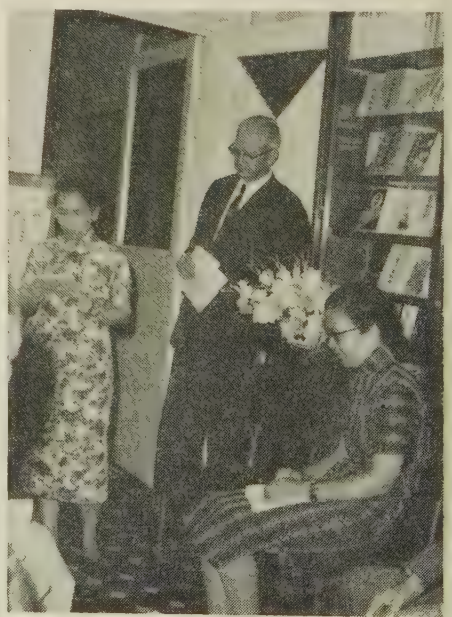
New Bookstore Dedicated in Hong Kong

Late in May, during the visit of the Area Secretary, Rev. Robert M. Chrisman, a new Christian bookstore was opened in Kowloon, Hong Kong.

It was an occasion for great joy. With more than three million persons living in the Hong Kong–Kowloon area, the need for opening literature centers is overwhelming. What political propagandists and false cults are doing in disseminating their doctrines through the printed page is so well known it need not be repeated here. The Alliance Press prints a monthly Bible magazine, a monthly youth magazine, books and tracts. These are sent to Chinese all over the world.

A number of distinguished guests were present at the dedication services for the new center on Jordan Road. Other Christian publishers joined in praising God for this new gospel outlet, among them Rev. J. R. Spence, of the Assemblies of God Press. He is shown giving a spontaneous testimony (lower left), and in the same picture is Mrs. Ho Wang Chin I, who has served as a Bible woman for many years; she also taught in the Bible school in Wuchow. Miss Amy Law, well known as a teacher in the Wuchow Bible School (now the Alliance Seminary located in Hong Kong), was also present. She is nearly ninety years of age. (See page 20.)





Gaining Harmony Through a Larger View

By Rev. Charles E. Notson

The Biblical Basis for Infant Baptism, by Dwight Hervey Small. Fleming H. Revell, Westwood, N. J. 191 pages, $3.50.

A great pitfall in evangelical circles is the notion that we must condemn what we ourselves do not practice. The church of which I am a member does not baptize infants nor is there any intention of altering that position. There is sufficient reason, however, for not baptizing infants, without resorting to an attempt to show that the practice is contrary to Scripture.

There is real danger of assuming that a baptized infant is renewed through the rite by the Saviour's regenerating power and is, therefore, in no need of cleansing or pardon later. Coupled with this superficial ("superstitious" might be a more suitable word) idea is the tendency to make the "christening" of a small child an affair in which social festivities completely overshadow all spiritual significance. Godfathers and godmothers are selected as a mark of friendly esteem, in recognition of a business associate or for the sake of family honor. In too many cases the element of patronage dictates the choosing of someone who has no spiritual qualification whatever. What the whole church ought to be pledged to do by faithful intercession and through fellowship in the faith is delegated to persons who may never have attended a religious service except for this bit of distinction being conferred upon them.

To avoid these popular errors many churches have substituted a simple service of dedication for infant children of Christian parents. By dedication an important recognition is given to the child's relation to the Saviour and to His church, and usually in such a service spiritual emphases prevail. This, however, is no good reason for discounting infant baptism as it is practiced in churches that consistently avoid the above errors and that also stress the essential spiritual meaning as it is so beautifully set forth in this little book.

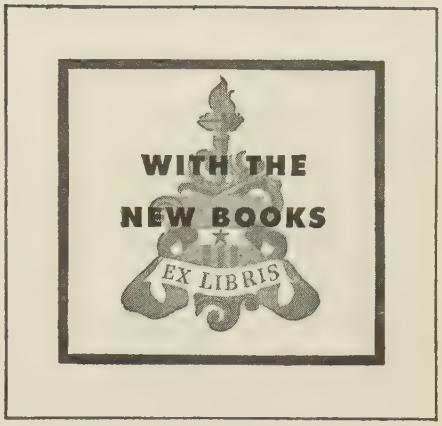
Many people who ought to read this book will overlook it because they already are sure that infant baptism is unscriptural. As a reporter for *The New York Times* said of the delegates to the Democratic Convention, "They made their decision before they had made up their minds." Most of us hold strong opinions about issues which we have not taken the pains to investigate for ourselves. It would do us good to do some thinking with a conscientious Christian brother, an author whose research and reasoning may shake our views.

To this proposition most thinking people will agree, but they are reluctant to spend time on a question that appears to them already well settled. Why think about whether baptizing infants is in keeping with Bible doctrine or not? In no case is there a chance that anyone who is now convinced that it is not will change his practice even if persuaded to modify his opinion. That is precisely the situation to which this book is addressed. The author aims at lifting the whole subject of baptism to the level it rightly deserves. He is not trying to make converts to another view. Baptism of infants is incidental to the main discussion. It would seem that the book might better have been called simply "The Biblical Basis for Baptism," and then follow with the subtitle which the book bears, "Children in God's Covenant Promises."

It is here that those of us in churches which stress "believer's baptism" could well take heed. In our insistence that every person must experience regeneration for himself (which is true) we are apt to overlook the place which children have in the covenant of grace and consequently fail to claim for them the covenant promises. The extreme position either way opens the door to error and to Satan's intrusions.

Anyone who has lacked opportunity to examine the position common to the Reformed Churches should welcome this presentation. He will find his own concept of baptism enriched, and will also find reason to accord hearty respect to those with whom he differs in practice. The author's aim is to achieve harmony among evangelical Christians, "not by compromise but by comprehensiveness." "It is a conciliatory spirit that motivates the writer." "What an unspeakable tragedy that baptism—the sacrament of unity—has actually become a prominent mark of division in the visible church! . . . It may be that we are better prepared today to reconsider the issues with strong hope that such studies will have the effect of promoting greater liberty in things incidental, greater spiritual cohesiveness in things essential."

The author's discussion of the fundamental meaning of the Greek word, *baptizo,* in Chapter 12 is particularly worthy of attention. The book is written in an easy engaging style and much use is made of illustrations that keep profound concepts from dulling the attention of the reader.



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10 South Wabash Avenue
Chicago 3, Ill.

The Work of Faith, by Spiros Zodhiates. Wm. B. Eerdmans Publishing Co. (1959), Grand Rapids, Mich. 223 pages, $3.50.

This study of the Epistle of James, sponsored by the American Mission to the Greeks, is based on the assumption that one acquainted with modern Greek because it is a mother tongue is able to convey the finer shades of meaning in the original text. Scholars are aware of the very real differences between classical Greek and that of the New Testament, differences that came in an interval of 300 years. What, then, may be said of the changes over the past nineteen hundred years? Chaucer's English of 500 years ago, compared with today's newspaper, is almost a foreign language.

This first book of a three-volume series covers James 1 and 2:1-13. As an extended exposition of the text it has interest and value. In attempting to find meaning in almost every word of the original Greek it serves to emphasize the obvious. It is questionable, for instance, in James 1:2, "count it all joy," whether *all* in Greek means anything much different from *all* in English. "All my money," "all my life" and "all the people" convey shades of difference depending on the way it is used. In those cases where a distinction is desired, as in *perfect* and *tempted,* not much help is given.

The extended illustrations out of the author's experience and the exhortations growing out of the text take up at least half of the book. If these could have been shortened, the exposition of the entire epistle could have been contained in one volume and made of more value to the earnest student of the Word.—T. E. Thompson.

JAMES B. HARR, Reporter

To the Fields

Miss Elizabeth G. Marstaller left on August 12 for her fifth term in Colombia.

Rev. and Mrs. N. Robert Ziemer and children, Robert and Miriam, left August 16 for their third term among the tribespeople in Viet Nam. They will be stationed in Banméthuot. Their older daughter, Beth Marie, will attend school in Toccoa Falls, Ga.

Three new missionaries have gone to Costa Rica for language study before proceeding to Colombia.

Mr. and Mrs. Laurence Cardoza left August 21. They are both members of the Wyandotte, Mich., Alliance church, where they served their internship period. Mr. Cardoza has a B. A. degree from San Francisco Baptist College, and also attended Simpson Bible College, Talbot Theology Seminary and California Baptist Seminary. Mrs. Cardoza attended Seattle Pacific College and Simpson Bible College, and has received her nursing degree.

Miss Loraine Lewis left August 22. She is a graduate of Toccoa Falls Bible College, and has worked at the Society's New York headquarters for two years. Miss Lewis is a member of the Alliance church in Elberta, Ala. She will serve as secretary-bookkeeper in Colombia.

Mr. and Mrs. Adriaan van der Bijl, of Holland, left August 20 for their first term in New Guinea, to serve as teachers. They are both members of the Reformed Church of Wassenaar, and have diplomas from the European Bible Institute in Paris. Mr. van der Bijl also attended Christian Lyceum in Haarlem, and Christ Teachers Training, Bloemency. Mrs. van der Bijl, who is French, attended Collége Technique, Grenoble, France.

Mr. and Mrs. Robert D. Carlson and children, Roberta, Charles and Edwin, left August 21 for their first term in Hong Kong, where they will teach in the Bible Seminary. Mr. and Mrs. Carlson are members of the College Church of Christ in Wheaton, Ill. Mr. Carlson, son of Rev. and Mrs. C. Edwin Carlson, of Ecuador, has an M. A. degree from Wheaton College and also attended University of Chicago. Mrs. Carlson, daughter of Rev. and Mrs. Reuben E. Larson, of Ecuador, has a B. S. degree in nursing from Wheaton College.

On Furlough

Rev. and Mrs. David E. Walborn and children, Linda, David and James, and the *Misses Ella Mae Bryant, Mildred E. Gresham* and *Phyllis E. Taylor* arrived in New York August 13 from the Congo.

Rev. and Mrs. Walter W. Arnold and daughters, Faith and Pauline, arrived August 11 from the Ivory Coast, West Africa.

Rev. and Mrs. Robert Patterson and daughters, Iris and Patricia, arrived August 12 from Hong Kong.

Rev. and Mrs. Charles W. Good and children, Charlene, Cheryl and Caleb, arrived August 13 from Peru.

Marjory (Bonnie) and David Kerr, children of Rev. and Mrs. William W. Kerr, arrived on August 15 from Thailand. They will complete their education at Wheaton Academy.

Evening Family Bible School in Pittsburgh

Pittsburgh's ever-active Northside C. & M. A. Church held its fourth family evening Bible school recently and set some new records for this summer program begun in 1957. The school, a variation in the vacation Bible school program ordinarily held for children only, offers classes to everyone from

(Continued on page 19)

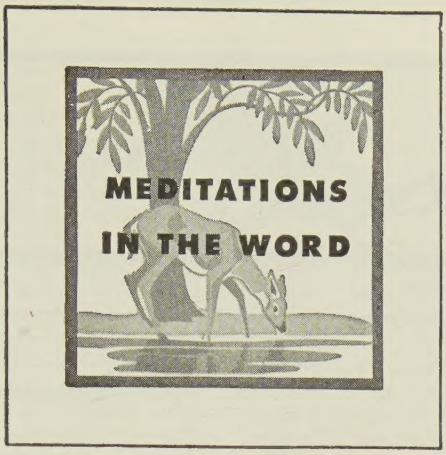
Rev. and Mrs. N. R. Ziemer and family
Viet Nam

Loraine Lewis

E. G. Marstaller
Colombia

Mr. and Mrs. Laurence Cardoza and family, Colombia

Mr. and Mrs. Adriaan van der Bijl
New Guinea



Edited by EDITH M. BEYERLE

Sunday

1 TIMOTHY 2:1-10 (verse 6).

On a Scottish moor the shepherds found one morning, beneath a snowdrift, a slumbering babe on the naked breast of a lifeless mother. As the numbness of death had crept over her, the mother had wrapped her mantle around her babe. Death to her was less terrible when she knew her babe was safe. She was saving her darling from the power of the storm. So He (Jesus) . . . bore the cruel blow—nay, gave His life itself, and we live because He died.—A. B. SIMPSON.

Monday

MATTHEW 26:36-46 (verse 39).

Eleven went only so far, three continued a little way, but Jesus was alone when "he went a little farther." Loneliness is conducive to the work of prayer. In front of others we may say grace or offer a prayer of thanksgiving, but to carry burdens to the Lord we must enter into a "closet." . . . If you are set in a solitary place, thank God for the quietness and enter into a ministry of prayer. "In the shadow of his hand hath he hid me."—DOROTHY C. HASKIN.

Tuesday

ACTS 2:1-11 (verse 4).

Pentecost always sweeps beyond the narrow limits of the church edifice. The passion, zeal and fervor of Pentecost cannot be confined within the walls of the church. Pentecost carries men out upon the dusty trails of human need. It sends them out on the highways of life, wherever men are found, with a message of the crucified and risen Christ.—THE HERALD.

Wednesday

MARK 4:26-34 (verse 28).

All the world is God's own field,
Fruit unto His praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear:
Lord of harvest, grant that we
Wholesome grain and pure may be.

—HENRY ALFORD.

Thursday

PSALM 119:65-72 (verse 71).

Great and dazzling gifts are very gratifying to human nature, even when it seems to give way beneath their weight. But distresses, continual dyings and unprofitableness for any good crucify the most vital parts of the soul. . . . It is harder to die to our virtues than to our vices, but the one is just as necessary as the other for perfect union. Our attachments are the stronger as they are the more spiritual.—LACOMBE.

Friday

ISAIAH 65:1-7 (verse 5a).

There is no blindness like spiritual blindness, no bigotry like spiritual bigotry! This well-painted picture of Israel's true condition is sufficient in itself to prove Jeremiah's pronouncement, "The heart is deceitful above all things." Today's Scripture lesson describes these rebellious, stiff-necked people in their blindness and bigotry as saying to others: "Stand by thyself, come not near to me; for I am holier than thou." History—even religious history—has a way of repeating itself, and it is possible for present-day religious bigots to manifest the same attitude toward those they regard as their spiritual inferiors.—PAMEII.

Saturday

JEREMIAH 18:1-10 (verse 6b).

The clay has no option but to be what the potter would make it. But somehow you and I possess the marvelous power of saying *yes* and *no* to God. . . . A great Christian worker, when dying, was asked the secret of his saintliness. He modestly disclaimed any title of saintliness, but he said, "The secret of my life is that I have said *yes* to Christ." I think I hear that clay saying *yes* to the potter every time he touches it. With all your heart say *yes* to Jesus Christ, and let Him have a chance to make you over again.—F. B. MEYER.

Sunday

PSALM 16 (verse 11).

There are people that are so joyous and radiant that we love to be with them. Their very presence sheds gladness all around them. Jesus, our royal Bridegroom, is full of gladness, and to be in His presence is to have fullness of joy. . . . In our darkest hours, if we could but see His face, it would be lighted up with victory and rest and we would wonder at our own fears and cares. There is nothing more beautiful in His life than the radiant gladness that ever shone upon His face and lighted up His spirit even in the most trying hours.—A. B. SIMPSON.

Monday

1 PETER 2:9-25 (verse 21).

"Called"! Called to do well and suffer for it! Not called to do well and thus escape the suffering. The calling of the Christian in this world is to follow the steps of the Saviour, who did well and suffered. There was "no guile . . . in his mouth"; He said no word which could draw upon Him a sharp answer, an unkind retort or a rebuke—yet He suffered. . . . And this is the Christian's calling—this is the path of following His steps.—PENTECOSTAL EVANGEL.

Tuesday

MATTHEW 25:14-30 (verse 21).

Christians are constantly praying that they may hear "Well done" when the Lord comes to reward His servants, while, as a matter of fact, they are doing nothing. They talk about entering into rest but what are they going to rest from? A beautiful verse in Thessalonians referring to the rest of the saints is, "Those that are laid to sleep through Jesus." Dives was tormented with insomnia. If he had been late to dinner because he was looking after Lazarus' family . . . he might have had sleep; but because he was self-centered he could get none.—A. J. GORDON.

Wednesday

JOHN 2:1-11 (verse 5).

Whatso'er He bids you, do it,
Though you may not understand;
Yield to Him complete obedience,
Then you'll see His mighty hand.
Fill the waterpots with water;
Fill them to the very brim.
He will honor all your trusting;
Leave the miracles to Him.

—SELECTED.

Thursday

EPHESIANS 5:20-33 (verse 20).

Cheerful tempers manufacture solace and joy out of very unpromising material. They are the magic alchemists which extract sweet essences out of bitter herbs, like the dear old colored saint in the smoky hut who was "glad of anything to make a smoke with," and, though she had but two teeth, thanked God that they were "opposite each other."—ARTHUR T. PIERSON.

Friday

ZECHARIAH 2:6-13 (verse 7).

God's call to His ancient people Israel to escape from Babylon where they were held captive and to go to Zion where they might enjoy His presence (vv. 10, 11) is also His warning to those "professors of religion" who are living as captives in spiritual Babylon (the world) to escape for their eternal good to the city for which Abraham and his faith-full followers ever sought. "Come out from among them" is His present-tense warning (2 Cor. 6:17; Rev. 18:4).—PAMEII.

Saturday

LUKE 24:46-53 (verse 49).

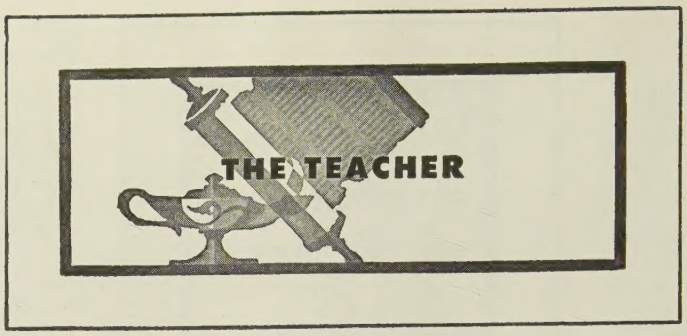
Have you received the anointing of the Spirit—the sanctifying, enlightening, energizing baptism from on high? Have you this fullness of the Spirit, this freedom from sin, this conformity to the divine likeness, this glorious liberty, this divine illumination, this special gift of power? If so, give diligence to retain it. . . . But if you have it not, rest not without it. Tarry for a baptism of the Spirit. Cleanse yourself from all filthiness of the flesh and spirit. Consecrate all your being to God, and tarry till the heavenly fire descends and consumes the sacrifice.—HERALD OF HIS COMING.

September 11, 1960

LESSON TEXT—
Isaiah 11:1-9

GOLDEN TEXT—
Isaiah 2:4

DEVOTIONAL READING—
Isaiah 2:1-4



September 18, 1960

LESSON TEXT—
Micah 3:1-6a, 9-12

GOLDEN TEXT—
Hosea 14:9

DEVOTIONAL READING—
Psalm 125

By Harold J. Sutton

Isaiah's Vision of the Future

The Assyrian downfall signaled the commencement of a new day for Judah. Our present lesson prophesies that day. The storm and tumult are over and the Prince of Peace rules. Ephraim and Judah defend their common land against their common foes. And the nation, wonderfully restored, expresses its gratitude in a hymn of thanksgiving.

I. THE KING (Isa. 11:1-4).

The aspects of the divine Sovereign's royalty are revealed in three dimensions: (1) *Royal descent.* The rod is from "the stem of Jesse, and . . . his roots" (v. 1). Royalty was not to be lost but was to be lifted to a higher and more exalted level by Him whose royal right it is. (2) *Royal enduement.* Verses 2-4 portray a sevenfold enduement. The first is stated singly; the remaining six are given in couplets. (a) "Wisdom and understanding." Wisdom, the wisest use of the best means to accomplish the most desirable results; understanding, the accurate application of wisdom to circumstances for which there is neither guide nor precedent. (b) "Counsel and might." Counsel, for direction and guidance in matters temporal and eternal; might, the power to execute divine decrees. (c) "The spirit of knowledge and of the fear of the Lord." Knowledge—love; fear—reverence; the blessing of love and the balance of reverence. Love makes us free; reverence keeps us from becoming familiar. Love gives us place; reverence keeps us in it. So much for the content; the cause is not far away. Verse 2 gives the prerequisite: "The spirit of the Lord shall rest upon him." We would do well to begin where God begins. (3) *Royal righteousness.* Here is (a) motivation. "Of quick understanding" (v. 3). This was a coöperative movement within the framework of the divine will. (b) Method. "He shall not judge after . . ." (v. 3). Neither prejudice, partiality nor passion count here. The invisible and inaudible are correctly appraised. (c) Manner. "With righteousness . . . and . . . equity" (v. 4). Temporal powers are to be reproved (set right) equitably. A righteous verdict is to come from a righteous character. (d) Measure. "Rod . . . and . . . breath" (v. 4) represent the coming One's power. The spoken word will suffice. (e) Manifestation. "Loins" for power; "reins" for perspective (v. 5). These were girded (prepared) for active service. "Righteousness," the standard; "faithfulness," the stability. The former for consistency; the latter for constancy.

"This sevenfold name of the Spirit answers to the seven branches of the candlestick in the tabernacle, and to the 'seven lamps of fire . . . before the throne'" (Rev. 4:5). "He is the 'Spirit of Jehovah,' a divine Person, proceeding from the Father and the Son. . . . And in all these [the foregoing] divine characteristics He was to rest on Messiah without measure" (F. R. Birks).

II. THE KINGDOM (Isa. 11:6-9).

The portrayal is one of (1) *peace.* Beasts are to lose their ferocity and man is to resume his rightful place as creation's lord. When man is subject to God, creation will be subject to him. (2) *Prosperity.* The language of verse 9 indicates universal prosperity. Such scenes never occur in times of war. (3) *Piety.* It is to be "my holy mountain" and the "earth shall be full of the knowledge of the Lord."

False Leadership Brings Ruin

Three classes are set before us in the lesson passage: princes (v. 1); prophets (v. 5); priests (v. 11). All, in their own way, are wicked. All are to experience the wrath of an outraged Jehovah.

I. THE PRINCES (Mic. 3:1-4).

These were civil authorities with a responsibility for justice concerning the citizenry. They were to recognize (know) and dispense "judgment." (1) *Wickedness.* (a) Their character is described. They "hate the good, and love the evil" (v. 2). What they are gives cast and color to what they do. The Maker's creature-purpose is reversed. (b) Their conduct is devilish. They pluck, eat, flay, break, and chop (vv. 2, 3). These custodians of the law devoured the weak for gain. The commerce of materialism swept honesty under the rug and injustice was profitable. (2) *Wrath.* (a) The deaf ear. "He will not hear" (v. 4). As they treated the cry of the poor so God would regard them. They had their reasons; God will have His. (b) The sightless eye. "He will even hide his face from them" (v. 4). Why? "As they have behaved themselves." The measure meted is to return. A heaven of brass and a hiding Deity are their reward.

II. THE PROPHETS (Mic. 3:5, 6).

With the "seers" (v. 7) of the nation were to be the oracles of God. (1) *Wickedness.* (a) Their motive was for profit. "He that putteth not into their mouths" indicates prophetic covetousness. "Ministerial acquisitiveness" is to be shunned as a plague. (b) Their message was perverted. "The prophets . . . cry, Peace" (v. 5). Where selfish gains have priority the message will be trimmed to suit. Self-seeking and compromise go together. (c) Their method was partial. "They even prepare war" (v. 5). It was a case of playing the ends against the middle. Payola had moral connotations even in Micah's day. (2) *Wrath.* As the perverseness, so the punishment. (a) Motive is distorted. "Night shall be unto you . . . and . . . dark" (v. 6). Where motives are unholy, judgments are unreliable and decisions are untrustworthy. (b) The message is disordered. "Ye shall not have a vision" (v. 6). Here were prodigals of the sanctuary, disowned. A prophet without a vision! A preacher without a message! (c) Method is disowned. "The sun shall go down . . . the day shall be dark" (v. 6). Sunset in midday; darkness amid brightness. Shadows! Obscurity! Sunset before eventide and darkness before night.

III. THE PRIESTS (Mic. 3:9-12).

Here were the responsible instructors of the citizenry concerning moral and ceremonial duties. All were to be informed in all things. (1) *Wickedness.* "The priests . . . teach for hire" (v. 11). Hire and living were separate. The latter was amply provided under the Levitical code. But the mercenary-hearted one is never satisfied. Sidelines sidetrack. Influence was canceled and usefulness was crippled. (2) *Wrath.* "Zion [the visible fellowship] . . . plowed as a field" (v. 12). The rubble of ruin would bury the *assembly.* "Jerusalem shall become heaps" (v. 12). The curse would be revealed by a decayed *altar.* "The mountain . . . as the high places" (v. 12). The bared mountaintop symbolized a departed *awe.* The assembly gone, the altar gone, awe gone! What would be left?

Missionary Treasury

★ ★ ★ ★ ★

July 1960

General Fund	$242,890.51
Missionary Specials	61,531.90

Our income for the month of July this year, as reported above, was $48,000 less than that which we received in July a year ago. The summer months are always times of increased expenses due to the transportation of missionaries. The continued giving of each of our friends is much needed at this time. So far this year to the end of July we are short by $193,654.71 of meeting our budget of $323,000 per month or $2,261,000 to July 31.

Gifts for the month of July were covered by our receipts Nos. 28363–29976 and 2198–2328. If you failed to receive a receipt for your contribution, please communicate with our auditors, Messrs. Lambrides & Lambrides, 220 West 42nd St., New York, N. Y.

All contributions should be designated and addressed to the Treasurer, The Christian and Missionary Alliance, 260 West 44th St., New York 36, N. Y.

Bernard S King
Treasurer.

THE ALLIANCE FAMILY

(Continued from page 16)

grandparents to infants. Running this year for five nights, with two-hour sessions broken by a refreshment pause, the family school had a total enrollment of 600, an average attendance of 436, and a record high attendance of 481 for one night.

Staffed by fifty-three teachers and assistants (nearly all of them members of the Northside Church) and co-directed by Miss Edith Allen and Mrs. Harold R. Mangham, the school was divided into seven departments with a superintendent for each. The church bus brought sixty-five youngsters nightly from surrounding communities, and the youth department had a heavy sprinkling of students from Pittsburgh's colleges, universities and nurses' schools.

Formerly held for ten nights, the program was limited to five this year on an experimental basis. The general superintendent, Roland H. Gray, surveying the scene as plans were being laid, said, "Since so many of our people live quite far from the church, ten nights seems like quite a strain." So he tried five. Although not completely convinced of the superiority of the shorter period, he commented after this year's school, "Much was accomplished in the short time of five evenings." Dr. K. C. Fraser is the pastor of the Northside Church.

The New Generation

To *Rev. and Mrs. Carl E. Eckdahl,* Ecuador, a son, Paul Edward, on August 7.

To *Mr. and Mrs. Alex McNally,* Beverly Farms, Mass., a daughter, Shelda Anne, on August 7.

Correction

In our issue of July 27, reporting the death of Rev. W. C. Neff, we stated that Mrs. Carl Ellenberger was his sister. His sister's name is Mrs. Carl Westover. We are sorry for the error.

Southeastern District Women Meet

Under the chairmanship of Mrs. Cyril H. Steinmann, president, the women's missionary fellowships of the Southeastern District met recently at Toccoa Falls, Ga., to hear the most pressing prayer requests from New Guinea and Africa, and the testimony of missionary-appointee to Colombia, Miss Loraine Lewis. A former Toccoa Falls Institute student and staff member at Alliance headquarters, Miss Lewis will go to Costa Rica for language study and then to Colombia as a secretary-bookkeeper.

Mrs. Steinmann reported that in taking on one project the women of the district had gone the second mile. Asked several months ago for enough sample medicines to fill a packing drum bound for Africa in care of Rev. S. Thomas Burns, the ladies gathered an assortment which, when cataloged and packed, filled three drums. In addition they contributed $42.00 for shipping the supplies.

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Group who attended dedication ceremonies of new book center, Hong Kong. Miss Amy Law (see page 14) is seated at the extreme right of the first row.

Act While Truth Still Can Circulate

HONG KONG is the great nerve center for Chinese living in Southeast Asia. In this fair haven the atheistic propaganda of Marxism circulates freely. There is no check upon its influence except that the truth also has the privilege of free circulation. All peoples of Southeast Asia are vitally concerned with the outcome, for conclusions reached by the throngs who inhabit this seaport have their impact even behind the bamboo curtain.

Everyone knows that Communism is using every technique to spread its claims. The power of its appeal is seen in impressive books, colorful magazines, popular newspapers and winsome radio broadcasts. Cost is no barrier. Whatever equipment is useful to them they secure.

By comparison the presses and bookrooms of Christian organizations appear as inadequate as David did before Goliath. But the people of God are awakening to the imperative need for action, and are beginning to arm their messengers with improved means. An example of this is seen in the opening of a new center for literature distribution at the intersection of two of the busiest arterial streets in the mainland city of Kowloon. A Chinese Christian family made available at a nominal figure the ground floor of a large store front on Jordan Road near Nathan Road. The higher rent which this favorable site ordinarily commands is being sacrificed that the multitudes who crowd these thoroughfares may know the truth as it is in Christ Jesus.

Give on World Literature Sunday—October 9

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